

or three of whom I had previously known, and much regret their impropriety, their rashness, and

their wicked disposition. I hope you will lash them
 sparingly with the sword of truth. They have
 proved recalcitrant to their trust, and I despise from my
 very heart, their base pandering to the most iniquitous
 system under the sun. BOSTON MECHANICS as they
 are, and PRINTERS too, I am at a loss to account for
 such fawning sycophancy and base subserviency to
 the dark spirit of slavery.
 Yours for the Right
 Of the Black as well as white,
 J. H.

Custom-House of Port-au-Prince.
 We translate the following from the 'Temps,' the
 administration paper at Port-au-Prince :—
 Entered, from the 1st January to the 31st
 August, 1842, 84 vessels, 13,030 tons.
 Cleared in the same time, 92 ditto, 14,330 do
 Collected, foreign money, \$278,911 72
 Do. Haitian do. 446,160 06
 Embarked for exportation—
 Coffee, 15,547,771 lbs.
 Cotton, 493,187 do.
 Tobacco, 393,384 do.
 Cocoa, 63,157 do.
 Malogany (lbs.) 249,638
 Lard (do.) 4,514,676
 Guaiacum, 113,051

Donations to the Liberator.
 The General Agent thankfully acknowledges the
 receipt of the following donations for the Liberator
 From Rev. John Parkman, Dover, N. H. \$5 00
 " W. W. Majorcan, Boston, Mass. 10 00
 " Wm. Ashley, Salem, " 3 00
 " D. Merritt, " 1 00
 " Abner Sargent, Danvers, " 15 00
 " Wm. Aubrey, Jr. Newburyport, " 5 00
 " Frederick S. Cabot, Boston, " 5 00

TREASURER'S REPORT
Of receipts into the treasury of the Massachusetts A. S.
Society from Dec. 1 to Jan. 1.
 From R. H. Ober, South Woburn, to re-
 demp pledge at annual meeting, and
 constitute him a life member, \$15 00
 Collections by Addison Davis.
 In Harvard—\$2; Southboro' A. S. Socy. 37 00
 Moses Sawin &2; Mr. Hale \$1, cash 88c. 3 88
 In South Woburn—Calvin Stebbins, 1
 Strong West \$1, Joshua Stanton 1 25
 Collections at meeting \$1 75, W. W.
 Wilkie 50c 2 25
 Naposnet Village—by cash 2 31
 ————— \$17 66
 Collections by Frederick Douglass.
 In Oysterville—Nancy Lovell, 1 50
 " Sutton, N. G. King \$1 00, O. Par
 sons 25c. 1 25
 In Farnum's Village—collection at meeting, 3 30
 " New-England Village—do, do 2 93
 " Shrewsbury—T. Fales \$1, Dr. Brig-
 ham \$1, 2
 Z. S. Allen \$1.1. Hale, 50c. 1. Reed 25c. 1 75
 I. H. Nelson 25c. T. Plimpton 3c. 1 60
 M. Pratt 25c. A. Henshaw 25c. 50
 C. O. Green 25c. D. Fales 25c. Mrs.
 Milen 50c. 1 00
 W. W. Pratt 25c. T. Rice 12 1-2c. Mrs.
 Hapgood 12 1-2c. 1 00
 J. Hastings 11c. sundry ladies \$2, 2 11
 Collections at meeting \$2 25, A. Knowl-
 ton 25c. 2 50
 ————— \$23 00
 From Sarah D. Fisk of Hingham, 2 25
 E. E. SAMUEL PHILBRICK, Treas.
 Brookline, Jan. 5, 1843.

JEWS GOING TO JERUSALEM. Several thousand
 Israelites of Poland and Russia have, says a letter
 from Berlin, in the German Journal of Frankfurt, en-
 tered into an engagement to proceed, on the first
 favorable opportunity, to Jerusalem, there to wait
 in prayer and fasting, the coming of the Messiah.

NOTICES.
Annual Meeting of the Massachusetts Anti-Slavery Society.
 The Eleventh Annual meeting of the Massachusetts
 Anti-Slavery Society will be held in Boston, on
 Wednesday, Thursday and Friday, January 25th
 26th, 27th, commencing at 10 o'clock, A. M. The
 meeting, it is confidently believed, will be one of unusual
 interest and importance, and it is therefore earnestly
 desired that the friends of the cause throughout the
 State should make their arrangements to be present at
 this annual gathering.
 By order of the Board of Managers,
 FRANCIS JACKSON, President.
 WM. LLOYD GARRISON, Cor. Sec'y.

NORFOLK COUNTY A. S. SOCIETY.
 It has been thought advisable, in view of the present
 state of things in the county, to postpone the next
 meeting of this Society from January to April. The
 regular time of its meeting is but a week before the
 Annual Meeting of the State Society. Many of the
 Norfolk abolitionists feel themselves bound to attend
 the County meeting who do not feel able to come up
 to both meetings. There is nothing in the state of
 affairs in the County that seems to demand a meeting
 at this time, while there are many important consid-
 erations calling for a full gathering of abolitionists
 at the Annual Meeting in Boston. Let all who have
 attended the County meeting, had it been held, be
 sure to be at the State meeting. And next April
 let them resolve to make amends for this delay of
 their County gathering, by making it as numerously
 attended and effective as possible.
 EDMUND QUINCY,
 Pres. of Norfolk Co. A. S. Socy.

NOTICE.
 The Worcester County North Division Anti-Slavery
 Society will hold an adjourned meeting, (which will
 be its annual meeting) at Princeton, on Wednesday
 the first day of February next. The varied and impor-
 tant aspects of the cause of liberty in our country ren-
 der it important that the true friends of the slave turn
 out to the County meeting who do not feel able to come
 up to both meetings. There is nothing in the state of
 affairs in the County that seems to demand a meeting
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 erations calling for a full gathering of abolitionists
 at the Annual Meeting in Boston. Let all who have
 attended the County meeting, had it been held, be
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 let them resolve to make amends for this delay of
 their County gathering, by making it as numerously
 attended and effective as possible.
 J. T. EVERETT, President
 BENJAMIN WYMAN, Sec'y.

TO THE ABOLITIONISTS OF RHODE-ISLAND
 The Executive Committee of the Rhode-Island
 Anti-Slavery Society, in compliance with the
 often expressed wishes of abolitionists in various parts
 of the State, and in accordance with their own views
 of the best manner of advancing the interests of the
 anti-slavery cause, have invited Frederick Douglass
 to become the Agent of the State Society, and author-
 ized him to lecture and collect funds in its behalf.
 They take this method of apprising the country
 friends that Mr. Douglass has commenced his labors,
 and they earnestly commend him to the hospitality,
 sympathy, and the active co-operation of abolition-
 ists everywhere.
 Much may be done to lighten his labors, and in-
 crease his usefulness, by assisting him in getting up
 meetings, giving out appointments, and various other
 ways which will readily suggest themselves to willing
 hearts, and it is hoped that a multitude will be found
 to aid him in his errand of love and mercy.
 In behalf of the Executive Committee of the Rhode-
 Island State Anti-Slavery Society,
 LEUCINDA WILMARTH, Sec.
 Providence, 2d Jan. 1843.

ADELPHIC UNION LIBRARY ASSOCIATION.
 There will be a lecture on the subject of Music, or
 a discussion of the following question :—
 " To which is the degradation of the colored people
 to be attributed, their own supineness, or to the prej-
 udice of the whites?"

JUNIOR'S OYSTER ROOM,
 21 Howard-Street.
BILL OF FARE.
 Clam Soup, Oysters Raw,
 Oysters Stewed, " Fried in Butter,
 " Roasted, " Roasted in Crumbs,
 " In Meal, Tea,
 Coffee, Pie,
 N. B. Oysters for sale by the gallon or small
 measure.

POETRY.

To the Editor of the Liberator:

The following Song, composed by Mrs. A. H. — and sung at the late Nantucket Anti-Slavery Fair, at your service, should you think them worthy of place in the Liberator. The Fair went off very well, the Committee realizing about \$175. Yours truly,
Nantucket, Dec. 1842. C. P.

SONG.

Tune—A man's a man for a' that.
Though striped of all the dearest rights
Which nature claims, and a' that,
There's that which in the slave unites
To make the man for a' that,
For a' that and a' that,
Though dark his skin, and a' that,
We cannot rob him of his kind,
The slave's a man for a' that,
Though by his brother bought and sold,
And beat, and scourged, and a' that,
His wrongs can ne'er be felt or told,
For a' that and a' that,
His body chained, and a' that,
The image of his God remains,
The slave's a man for a' that,
How dark the spirit that enslaves;
Yet darker still than a' that,
He, who amid the light, still craves
Apologies, and a' that:
For a' that and a' that,
Small evil finds, and a' that,
In crimes which are of darkest hue,
And foulest deeds, and a' that,
If those who now in bondage groan
Were white, and fair, and a' that,
O should we not their fate bemoan,
And plead their cause, and a' that:
For a' that and a' that,
Would any say, in a' that
We've bought to do, they are not hers,
We'll mind our own, and a' that:
O tell us not they're clothed and fed,
'Tis insult, stuff, and a' that;
With freedom gone, all joy is fled,
For Heaven's best gift is a' that:
For a' that and a' that,
Free agency, and a' that,
We get from him who rules on high,
The slave we rob of a' that,
Then think not to escape his wrath,
Who's equal, just, and a' that;
His warning voice is sounded forth,
We heed it not, for a' that:
For a' that and a' that,
'Tis not less sure, for a' that;
His vengeance, though 'tis long delayed,
Will come at last, for a' that.

SONG.

Tune—Sandy and Jenny.
How long will the friend of the slave plead in vain?
How long 'er the Christian will loosen the chain?
If he, by his efforts, more hardened should be,
O Father, forgive him! we trust but in thee.
That 'we're all free and equal,' how senseless the cry,
While millions in bondage are groaning so nigh;
O where is our freedom? equality where?
To this none can answer, but echo cries, where?
O'er this stain on our country we'd fain draw a veil,
But history's page will proclaim the tale,
That Christians, unblinking, should shout, 'we are free,'
Whilst they the oppressors of millions could be.
They can feel for themselves, for the Pale they can feel,
Towards Africa's children their hearts are like steel;
They are deaf to their call, to their wrongs they are blind;
In error they slumber, nor seek truth to find.
Though scorn and reproach on our pathway attend,
Despised and reviled, we the slave will defend;
Our Father, thy blessing! we look but to thee,
Nor cease from our labors till all shall be free.
Should mobs in their fury with missiles assail,
The cause it is righteous, the truth will prevail;
Then heed not their clamors, though loud they proclaim
That freedom shall slumber, and slavery reign.

For the Liberator.

WE ARE FREE, AND WE ARE NOT FREE.
We're free!—we're free!—so cries each son
Born on Columbia's holy soil:
Honor to those who victory won
Through bloody war, and strife, and toil.
We're free!—and proudly 'er our heads
Our spangled banner waves on high—
Whose stars proclaim where glory leads,
Whose stripes, how cruel tyrants die.
We're free! The glorious shout ascends
To heaven, where patriot spirits dwell,
And Liberty her influence lends,
With all her sons, the about to swell.
But hark!—from how ascends that cry,
From prison walls, and dungeons deep?
Why do those clanking chains defy
Humanity, and bid men weep?
We are not free! while for an hour
There's one bound in our prison walls,
And kept in bonds, without the power
To follow where his spirit calls.
We are not free. No! rather say
That Freedom hides her head in shame,
Than say she dwells with those one day,
Who thus disgrace her sacred name.
Then let us strike those servile chains
From every son of God that's bound—
Let us be free, while life remains,
And Freedom's children ever found.

THE LAST JUDGMENT.

The God of glory sends his summons forth,
Calls the South nations, and awakes the North;
From East to West the last orders spread,
Through distant worlds and regions of the dead.
The trumpet sounds! hell trembles, earth rejoices—
Lift up your heads, ye saints, with cheerful voices.
No more shall shrieks mock his long delay;
His vengeance sleeps no more: behold the day!
Behold the Judge descends; his guards are nigh;
Tempest and fire attend him down the sky.
When God appears, all nature shall adore him;
While sinners tremble, saints rejoice before him.
Heaven, earth and hell, draw near; let all things come
To hear his justice, and the sinner's doom;
But gather first his saints, the Judge commands;
Bring them, ye angels, from their distant lands.
When Christ returns, wake every cheerful psalm;
And shout, ye saints! he comes for your salvation.
Unthinking wretch! how couldst thou hope to please
A God, a Spirit, with such toys as these?
While with my grace, and statutes on thy tongue,
Thou lovest to deceive, and dost thy brother wrong.
Judgment trembles; hell trembles—heaven rejoices:
Lift up your heads, ye saints, with cheerful voices.
In vain to pious forms thy zeal pretend;
Thieves and adulterers are thy chosen friends,
While the false flatterer at thy altar waits,
His harden'd soul divine instruction hates.
God is the Judge of hearts; no fair disguises
Can screen the guilty when his vengeance raves.

WATTS.

MISCELLANY.

From the Herald of Freedom.

Letter from John Orvis—Infamous Outrage.

NEWBURYPORT, December 12, 1842.

Brother Beach: Newburyport has at length obtained the removal of the statue of the late night will do well to go down to posterity, with the recorded fact that *Whitefield's bones* are sepulchred in Parson Stearns' church! Let it be rung in the ears of posterity, that Christianity was dragged out of doors, by three or four of the Orthodox churches of Newburyport, last night. The congregations of societies of Messrs. Dimmock, Campbell, and Stearns have been wont to hold free meetings in common, on Sabbath evenings. The meetings have always, heretofore, been considered free for all to speak or pray in. Such was its professed character last evening. Nat. Allen, Leonard Plummer, Samuel E. Towle and myself, attended. The hour arrived for opening the meeting—one whom I took to be a deacon incumbent, or a deacon in aspiration, arose and remarked, that 'since none of the officers were present, he had been requested to lead in the meeting.' He accordingly walked, with solemn haste, to the pulpit, and read, 'Come, Holy Spirit, &c., to be performed in sacred imitation. He then invoked God for the Sabbath; a pious and efficient minister, and brought him to encourage them in their efforts. He ended his first part by naming his successor. His performance was, to read a part of Christ's sermon on the Mount, with a prayer. I think he nominated his successor. Four such impious, prefaceless and hypocritical prayers had been offered, prefaced by passages of Scripture like the following: 'more copious, 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven.' 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.'

Brother Allen now arose, and said he had something he wished to say. He did not go into the pulpit, but towards it. The old man who was deacon first, had got into the pulpit again, about the time Allen arose, but he soon slid in dismay from his entrenchment, as Allen proceeded in his prophetic rebukes. Said Allen, 'I hear the groans of two millions and a half of slaves, whom the religion of this nation has bound; whom your religion has bound; whose remembrance has not been heard in your prayers; who are enslaved by the religion of Newburyport. You invite slaveholders to your communications, and take them by the hand, and lead them into the pulpit to preach in the name of Him, who came to "open the prison doors." Two men now approached him, (the deacon and a man one of them), and bid him sit down—protesting that it was not speaking, but a praying meeting. Said Allen, 'I hear the groans of two millions of slaves.' 'You are disturbing the meeting!' said the two. 'I tell you I hear the groans of two millions of slaves!' 'But this is a prayer meeting. If you say I will hear you. Why don't you pray?' 'I say I HEAR THE GROANS OF TWO MILLIONS OF SLAVES!' 'O he is crazy—carry him out!' cried the deaconic prayer. His aid seemed almost with dismay, at Allen's prophetic voice, and turned back from his purpose once or twice. Two others, at this point, came forward, and told Allen that he must sit down, pray, or go out doors. Leonard Plummer declared, that 'where the spirit of the Lord is, there is liberty.' Allen kept thundering in their ears the groans of the slaves. 'Two men seized him, and began to drag him towards the door. Rage and fury were now manifest. I threw off my cloak, and standing up, protested in the name of humanity and God, against their denunciation. I endeavored to speak so as to be understood. I was. No sooner had my voice risen above the uproar, than they quit hold on Allen, and rushed upon me, as though I were the angel of their doom. 'This is a prayer meeting,' was the cry. An old man by the name of Plummer, who had just before read the Scripture, 'Weep not for me, but weep for yourselves, &c., and whose prayer reminded me, by its gesticulation, of street-car prayers, told me it was not an anti-slavery meeting. 'I replied, I came here to worship God, and to hear his word. 'Well, you must not speak here—but you may pray.' 'I want you to know that you do not dictate me how I shall worship God. Hear me, beloved friends, a moment, in this matter. You must hear, and "hear me for my cause." I wish to speak facts in your ears. A baptized villain seized my arm, and told me to stop talking. I must go out, and I will, I dare you invade my conscience?' 'Pray, and we will hear you.' 'I'll rebuke your hypocrisy and bloodiness.' 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